

SUMMARIES

Religion and Politics: Orthodox Ideology and Falsches Bewußtsein

KITANISHI, Hiromu

In this paper, I have attempted a theoretical study the relationship between religion and politics. In concrete terms, I have taken up the problem of how religion functions in the creation of an orthodox ideology which holds an important role in the maintenance of political authority.

Earlier scholars have discussed the role which falsches Bewußtsein plays within orthodox ideology from the standpoint of political science. In this paper, I have considered the relationship between falsches Bewußtsein and religion. In particular, taking the *ikko ikki* of medieval Japan as a concrete example, I have focussed the following two points: (1) there can be seen among them a reification of consciousness and falsches Bewußtsein in that they seek to spatialize time, and (2) they mistake the reification of consciousness, along with its collective experience of falsches Bewußtsein, with religion and faith. Further, I have discussed how *ikko ikki*, based upon religious representation, dealt with religious and secular politics and authority, and also how in turn the political authorities viewed the *ikko ikki*.

My paper is an tentative attempt to provide a method for understanding theoretically the relationship between religion and politics based on the above perspectives.

Special Temporary Proselytization Activities of the Jōdo Sect: The Origins of "Specially Appointed Proselytizers"

IMAHORI, Taitsu

During the Taisho period, the Buddhist sects, cooperating not only among themselves, but also with Christianity and sect Shinto, began a public welfare service known as the movement for the edification of the Japanese people. In particular, during the six years between 1912 and 1917, there was a close association among the sects, and they cooperated in social work, in dealing with political problems, in religious education and in the realm of thought and virtuous conduct.

In 1900, the Bureau of Shrines and Temples within the Ministry of Home Affairs was abolished and was replaced by two bureaus, the Bureau of Shrines and Bureau of Religion. However, in 1913, the Bureau of Religion was transferred to the Ministry of Education. Henceforth, administratively, Shinto was treated as not being a religion. The shrines were seen as agencies for promoting respect to the gods, and the successive Ministers of Home Affairs during the Taisho period repeatedly emphasized that respect to the gods was fundamental to Japan's morality.

The leaders of the proselytization activities within the Jōdo sect were Shio Benkei (born 1876), Mochizuki Shinko (b. 1869), who formulated the rules for proselytization activities as chief of the sect's religious affairs bureau, Watanabe Kaikyoku (b. 1872), a leader of the new precepts movement who became an advocate of public welfare services and also served as chief writer of the *Jōdo kyōhō*, and Yabuki Keiki (b. 1879), who along with Watanabe contributed greatly to social welfare services in Japan. It was the Jodo sect's program of sponsoring students to study abroad and in Japan, administered by the sect's religious affairs bureau, that fostered these people, who were not only prominent scholars of Buddhism but were also internationally-minded men who were able to reassess traditional Japanese culture (which had been attacked by Western culture) by comparing it with the various cultures of the world. The fact that, through their efforts, Buddhism came to be seen, not just a religion of individual salvation, but as a religion with a social message, must be evaluated highly.

On February 2, 1918, Yamashita Genyu, the head of the Jōdo sect, made a

pilgrimage to Ise Shrine. Subsequently, on March 1, he also paid his respects at the Momoyama mausoleum of Emperor Meiji. Yamashita's aim was to mark the beginning of the Jōdo sect's movement for the edification of the Japanese people by specially appointed proselytizers. In this paper, I have discussed how the character of the Jōdo sect's proselytization activities changed as a result of the revision in the regulations for proselytization activities which were put into effect between 1911 and 1917, especially as it relates to the strengthening of the relationship between the sect and the imperial family. Moreover, I have also considered how the Jōdo sect responded to the national problems of this revolutionary period through the movement for the edification of the Japanese people which was supported by the brilliant scholar-monks who were educated by the sect's scholarship programs.

Buddhism and Politics in Wartime Japan: The Case of the Nishi Honganji Sect

AKAMATSU, Tesshin

In this paper, I have analyzed the Nishi Honganji sect during the period between July 1937, when the Sino-Japanese war began, and the end of World War II. The leaders of the sect simply accepted the analysis of the situation provided by the government. The question of how to cope with the situation was taken up within the sect by a committee headed by the abbot and the executive director and including representatives to the sect's parliament, heads of the executive departments, scholars and preachers. Through their debates, the sect's policy to accept the government's policies was created. Their opinions were passed down from the top and the priests and believers were mobilized to support the war effort. In this way the sect aided in aggression and control of occupied territories.

The theoretical basis of the sect's policy was provided by an understanding of "Shin Buddhism" founded on the "sectarian doctrine" of the "teaching of the two truths, absolute and secular." During this age, there was constant call to "revolutionize" the "sect's doctrines" and "doctrinal teachings" in order to overcome the

traditional “sect’s doctrines” based on textual studies, which were decried as being impractical. Thus was created the “wartime doctrinal studies” which aimed to persuade people to accept the national policies of aggression. It preached, inwardly, the attainment of “diamond-like faith,” and outwardly, the doctrine that “the king’s law is foundational and loyalty is primary.” Its aim was to ensure the submission of the sect to the state. In this way, faith was made to converge with birth in the Pure Land after death, while in daily life obedience to the state was required. Under the name of Shin faith, priests and believers were made to submit to the state.

When Nishi Honganji was reorganized under the “Wartime Patriotic System,” in essence, the sect turned into an organ of the state. As a result, it lost its *raison d’être* (that is to say, its own social and religious concern as a Shin Buddhist denomination), and in practice, it collapsed.

Priest Tōjō and the Organization of Tōdaiji Temple

MAKI, Nobuyuki

Tōjō (等定) was the seventh chief priest of the Tōdaiji temple (東大寺). Was Tōjō truly a priest of Tōdaiji temple or not? What was the relationship between Sawara-shinnō (早良親王) and Tōdaiji temple? Was this an actual historical event, or was it a fictional story? This was the basis of my study.

As a result of my research, I could not find any historical proof of any relationship between Tōjō and Sawara-shinnō. If this is the case, then *Tōdaijiyōroku* (東大寺要録) may have made up such a relationship.

On the other hand there is evidence of a relationship between Tōjō and Sawara-shinnō in *Daianjihibun* (大安寺碑文).

Why would the Tōdaiji temple create a relationship between the high priest Tōjō and Sawara-shinnō? If there was a relationship between Tōjō and Sawara-shinnō the Tōdaiji temple would have gained enormous power and prominence over its rival the Kōfukuji temple (興福寺).

'Sect' in the Early Hōnen's Pure Land Buddhism

ZEN, Hiroaki

The climax of the postwar studies on Hōnen was the controversy concerning the establishment of the Jōdo Sect. We had generally regarded Hōnen's conversion to the teachings of Nembutsu at the age of forty-three as the establishment of the Jōdo Sect. Opposed to this traditional view, Akihisa Shigematsu, Kōjun Fukui and others presented a new understanding that the establishment of the Jōdo Sect must have been at a later date. The main basis of their views was that some of Hōnen's activities were unbecoming to the Nembutsu-only practitioner. However, while many scholars were debating this subject, it had gradually become apparent that there was some disagreement concerning their definitions of the establishment of a sect. Under this circumstance, Jōkō Katsuki defined the establishment of a sect as 'subjective conversion' from the standpoint of the Jōdo Sect. This definition of his, which protects the traditional view that Hōnen established the Jōdo Sect at the age of forty-three, has currently gained a wide acceptance, particularly in the Jōdo Sect. But his theory does not necessarily have a reliable philological basis. Therefore, there is room for re-examination on his interpretation.

I think it is possible to ascertain philologically how people of those days understood the establishment of a sect. In fact, the *Kōfukuji-sōjō*, the Myōe's *Zai-jarin*, and other books obviously explain the conception of the establishment of a sect.

According to these materials, the establishment of a sect is defined as follows: to rank all kinds of Buddhist teachings and judging whether they are the true teaching or an expedient teaching. This is classification of the various tenets of Buddhism from some particular sectional standpoint (教相判釈). It is not a novel interpretation that this classification is necessary to establish a sect. Yet scholars have taken no notice of this point.

Based upon this examination, the present paper traces the changes of Hōnen's early thought by studying his early works and incidents, i. e., the *Jōdo-shogaku-sho*, the *Sanbukyō-taii* and 'Debate at Ōhara'. The concept of the establishment of a sect in the *Sanbukyō-taii* is in a germinal stage and does not have a close relationship with this

concept in his later works. At the stage of 'Debate at Ōhara', however, he begins to use not only the terms, 'the Holy Path' and 'the Pure Land Path', but also the word, the Jōdo Sect, systematizing his teachings. The framework of his later teachings originated in this period. Finally he discusses the establishment of the Jōdo Sect systematically at the time of 'Lecture at Tōdaiji Temple'. The theory that Hōnen established the Jōdo Sect at the age of forty-three overlooks this dynamic transformation of thought, which took place during the early stages of Hōnen's Pure Land Buddhism.

A Study of the *Jingdu-Sanmei-Jing*: The Case of the *Anleji* and the *Guannian-Famen*

SAITO, Takanobu

We can say the *Jingdu-Sanmei-Jing*, which is called forged sūtra, was compiled or translated into Chinese by Tanyao (曇曜) in period of Bei Wei (北魏). I have confidence that it is a forged sūtra. [After the prohibition of Buddhism in Bei Wei, Tanyao as a national archbishop had gone full steam ahead with the reconstruction of Buddhism, and as a part of it he had compiled this sūtra.]

This sūtra had been often been quoted in many classical books of Buddhism, such as the *Jinglu-Yixiang* and the *Santai-Fofa*, and the people at that time had a common interest in the ideology of Buddhism as presented in this sūtra.

In this thesis, I have studied the passages quoted from *Jingdu-Sanmei-Jing*, specially those found in the *Anleji* (安樂集) by Daochuo and *Guannian-Famen* (觀念法門) by Shandao. First the term "Jingdu" in the title of the *Jingdu-Sanmei-Jing* in the *Anleji* was misunderstood by Daochuo as referring to a Bodhisattva's name. After this I prove that this sūtra can not be qualified as the *Wangsheng-Jing* (往生經) because it does not explain the characteristic words of Pure Land Buddhism in the least.

This sūtra describes the state of Buddhism in Northern Dynasties, that is, the state of Buddhist associations and the requirements for joining them. Therefore, for studying the Buddhism in the period of Bei Wei, we must not disregard the *Jingdu-*

Sanmei-jing, although it is called a forged sūtra.

The *Miscellaneous Notes* of Emperor Shōmu and *Sūtra of Visualization of the Buddha of Immeasurable Life*

HIRANO, Kensho

Among the writings of Emperor Shōmu of Japan preserved in the Shōsōin is a scroll known as *Miscellaneous Notes* (雜集). Of the works found in this *Notes*, *Hosan Jodo jurokukan shi* (*Verses on the Sixteen Visualization of the Pure Land*) consisting of thirteen verses by Layman Wang deserves special attention. This is because Layman Wang was a near contemporary of Emperor Yang of the Sui Dynasty and because the thirteen verses are based upon the sixteen kinds of visualizations described in the *Sūtra of Visualization of the Buddha of Immeasurable Life*.

Comparing the thirteen verses with the sutra, I found the verses faithful to the sūtra's passages. Based on his accurate understanding of the sūtra, Layman Wang created original verses. It has been pointed out that *Sui tai chu ching t'u shih*, also contained in the *Miscellaneous Notes*, are verbatim copies from the *Wang sheng li tsan* by Shan-tao of the T'ang Dynasty. However, nothing of this sort can be found in Layman Wang's verses. In any case, I have demonstrated that the existence of these verses in *Miscellaneous Notes* shows that the *Sūtra of Visualization of the Buddha of Immeasurable Life* was known within the imperial court during Emperor Shōmu's age.

Development of the Concept of the Buddha

KAJIYAMA, Yuichi

Buddhism has innumerable buddhas residing in innumerable worlds in the cosmos. The present paper clarifies how and why Buddhism had developed the thought of plural, and actually unlimited number of buddhas.

In the postscript of the *Nagaropama-sūtra*, Śākyamuni relates that he, following an ancient path which had been trodden by many previous sages or buddhas, found the castle of nirvāṇa. This is the first sūtra passage that talks about plurality of buddhas prior to Śākyamuni. Subsequently, the *Mahāvadāna-sūtra* elaborated on the above idea. The sūtra, determining the number of past buddhas as seven, gave a name to each of them and told the biography of Śikhin, the first buddha, which was similar in essence to that of Śākyamuni, the seventh buddha. During the second century B. C. Maitreya the future buddha came to be mentioned in the *Cakkavattisihanāda-sutta-nta*. In the *Buddhavaṃsa* and Buddhaghosa's *Nidānakathā* the number of the past buddhas was increased to twenty-five, Dipaṃkara and the following seventeen buddhas being inserted before the above seven past buddhas. Different numbers of the past buddhas such as 34, 53 etc. also appear in various sūtras and other texts, and this tendency of increasing the number of the past and future buddhas culminated in the *Bhadrakalpa-sūtra* which enumerated one thousand buddhas in the great cycle of time called Bhadrakalpa.

Hīnayāna Buddhism as well as proto-Mahāyāna Buddhism developed the idea of the buddha by multiplying the number of the past, present and future buddhas in the order of time with certain intervals. And this system necessarily gave birth to a rule that two buddhas never appear at the same time in one and the same world; for example, Śākyamuni appeared after Kāśyapa, the sixth of the seven past buddhas and before Maitreya, the first future buddha. The above rule implied that at the present time we live in a period without a buddha, as Śākyamuni passed away and Maitreya is not yet born. The thought that there is no buddha at all on this earth at present annoyed many Mahāyāna followers who held strong faith in Śākyamuni Buddha, and they tried to discover a new present Buddha. The *Prajñāpāramitā-sūtras* found out the mother of all buddhas, i. e. *prajñāpāramitā*; the *Saddharmapuṇḍarīka-sūtra* stated that Śākyamuni is in reality an eternal buddha; and finally, Mahāyānists came to believe that even in our time when there was no buddha on the earth, there were innumerable buddhas in the worlds in the ten directions of the entire cosmos, and that these buddhas, though residing in the worlds other than the earth, freely came down on the earth to save and instruct human beings.

After the idea of "innumerable buddhas in the ten directions", or that of "buddhas

in the worlds other than the earth”, was created, Mahāyāna Buddhists exerted their effort to find principles underlying numberless buddhas in the cosmos, and found that the truth governing the cosmos was none other than the fundamental body of buddhas or the wisdom of buddhas (*dharma-kāya*) that produced all phenomenal buddhas with forms (*rūpa-kāya*). The present paper deals with the evolution of the idea of the buddha up to the formation of the theory of *dharma-kāya* and *rūpa-kāya* or the theory of two buddha bodies, leaving the theory of three buddha bodies and further development to another occasion.

Being Who Wish to Reborn in *Sukhāvati* Described on the Early *Larger Sukhāvativyūhasūtra*

SAITO, Shunken

The purpose of this paper is to clarify the stages of beings who wish to be reborn in *Sukhāvati*, as described in the *Larger Sukhāvativyūha*.

In the second chapter, I examined the stages by focusing chiefly on passages, in the *Larger Sukhāvativyūha*, of the three ranks of those reborn in *Sukhāvati*. On the early *Larger Sukhāvativyūha*, i.e. *Ē mí tuó sān yē sān fó sà lóu fó tán guò dù rén dào jīng* (阿弥陀三耶三仏薩樓仏壇過度人道經), commonly called *Dà é mí tuó jīng* (大阿弥陀經) and *Wú liàng qīng jìng píng děng jué jīng* (無量清淨平等覺經), the being who belongs to the first rank of the three ranks is a bodhisattva before his rebirth in *Sukhāvati*, and will become an *avinivartanīyabodhisattva* after his rebirth. But those who belong to the second and third ranks are not bodhisattvas before their rebirth, but will become bodhisattvas after their rebirth in *Sukhāvati*, and will become *avinivartanīyabodhisattvas* after that. The practices of the beings who belong to the first rank are almost the same of Dharmākara's, who was the bodhisattva to be Amida-butsu. In passages of the second and the third ranks, it is described that there are some beings who reborn in the *Sukhāvati* beholding doubts. The reason of beholding doubts is that they acted badly before this birth. And the difference of acting badly or not creates the difference between the second and the third ranks. This difference becomes the difference of

time required to become an *avinivartanīyabodhisattva*. In passages of three ranks of those reborn in Sukhāvātī in the early *Larger Sukhāvatīvyūha*, I consider that there are two stages in a bodhisattva's career: the bodhisattva's stage which make non-bodhisattva beings bodhisattvas, and *avinivartanīyabodhisattvas*. On the other hand, in the late *Larger Sukhāvatīvyūha*, the difference of beings who wish to reborn in the Sukhāvātī disappeared and all those who wish to reborn in Sukhāvātī are considered bodhisattvas. Finally, the difference of three ranks disappear.

In the third chapter, I examined two subjects described only in the early *Larger Sukhāvatīvyūha*: namely the *parinirvāṇa* of Amida-butsu and *vyākaraṇa* to Ajaseoutaishi. The passage of the *parinirvāṇa* describes that Amida-butsu's works are handed down to Avalokiteśvara and Mahāsthāmaprāpta after Amida-butsu's *parinirvāṇa*. But bodhisattvas to whom the works of Amida-butsu will be handed down are not only these bodhisattvas, but also those whom Amida-butsu will make buddhas. In the subject of the *vyākaraṇa* to Ajaseoutaishi, Ajaseoutaishi and his fellows wished to become the Buddha like Amida-butsu. This denotes the structure of beings who wish the works of Amida-butsu being handed to.

I suggest that there is a structure in the early *Larger Sukhāvatīvyūha*'s bodhisattva stages, which will make the works of Amida-butsu last eternally by describing the relations of Amida-butsu, Dharmākara, the bodhisattvas to whom the works of Amida-butsu will be handed down, and the present bodhisattvas and buddhas.

A Story of Offerings by City-washerwomen: An Annotated Japanese Translation of the *Nagarāvalambikāvadāna*

HIRAOKA, Satoshi

This is an annotated Japanese translation of the *Nagarāvalambikāvadāna*, the 7th chapter of the *Divyāvadāna*, a collection of narrative literature of unknown date. This chapter deals with the narrative of two washerwomen, one of whom makes an offering to Mahākāśyapa and the other to the Buddha, both having first purified their minds (*cittam adhiprasādyā*).

The first woman, dying of leprosy, meets Mahākāśyapa, and gives him her own coarse gruel with a purified mind; she is thus reborn in Tuṣita heaven after her death. The second woman, although stricken by poverty, obtains a bit of oil and with this makes an offering of a lamp to the Buddha, again with a purified mind. She then makes a vow in front of the Buddha, saying “May I become a Buddha just like you in the future.” The Buddha predicts that her vow will be realized.

An interesting feature of this narrative is that King Prasenajit plays the role of a clown. Making use of his great wealth, he treats the Buddha and his disciples with gorgeous meals for a week and then makes offerings of hundreds of thousands of lamps and garments to them. Contrasting these stunning gifts of King Prasenajit with the simple but heartfelt gifts of the two women, this narrative seems to put emphasis on the *attitude* with which one gives, rather than *what* one gives. In other words, the purification of mind (*cittaprasāda*) is praised in this narrative. Another noteworthy feature of this story is an account of a past life of King Prasenajit.

It is well-known that the *Divyāvadāna* shares many parallel stories with the *Mūlasarvāstivādinaya*, and this chapter is no exception. The parallel story to this chapter is found in the *Bhaiṣajyavastu* and its Tibetan and Chinese translations are available. Therefore, consulting these texts, I point out in the footnotes different readings when they seem to be important.

Nirvikalpapraveśadhāraṇī:
Sanskrit Text and Japanese Translation

MATSUDA, Kazunobu

This paper consists of a critical Sanskrit edition of a Mahāyānasūtra called *Nirvikalpapraveśadhāraṇī* (also known as *Avikalpapraveśadhāraṇī*) and its Japanese translation. This is a short sūtra which describes the order in which to enter the realm of non-discrimination (*avikalpadhātu*), and is not one of the so-called esoteric Buddhist texts. The term dhāraṇī in this case refers to “a short summary sūtra.” About fifteen years ago I discovered fragments amounting to about half of this sūtra

among the Gilgit manuscripts, and published a study on it which included the romanized text of the fragments (*Buddhist Seminar*, vol. 34, 1981, pp. 40-49). This sūtra is cited in Sthiramati's commentary to Vasubandhu's *Trīṃśikā Vijñaptimātratāsiddhi* as the scriptural basis of non-discriminating knowledge (*nirvikalpajñāna*) and subsequently acquired knowledge (*prṣṭhalabdhajñāna*). In my opinion, this sūtra cannot be dated before Sthiramati's quotation. Probably it is a late sūtra, and was created after the age in which Asaṅga and Vasubandhu lived. This sūtra contains passages similar to that found in the *Dharmadharmatāvibhāga* attributed to Maitreyaṇātha. But this does not show that the sūtra is old, but on the contrary shows that the *Dharmadharmatāvibhāga* is a far newer treatise. After the publication of the Gilgit manuscripts in the article cited above, I discovered a Sanskrit manuscript of the same sūtra belonging to the Nepalese lineage in the St. Petersburg branch of the Institute of Oriental Studies, Academy of Sciences of Russia. This new manuscript is also incomplete. The text which I publish in my paper is based on this new manuscript, and its missing section is reconstructed on the basis of the Gilgit manuscript fragments, the Tibetan translation and Chinese translation found in Tun-huang. This sūtra is an important work which is quoted in numerous texts after Sthiramati. It is my sincere hope that my study will be used by future scholars to increase our understanding of this sūtra.

社会主义学说在湖南的初期传播

清 水 稔

中国知识分子本格的开始接受关于近代社会主义或马克思等学说的知识、是在二十世纪初头、而这些西方学术中多数、在初期阶段、系经由日本近代社会才广被接受。本论文系中国在接受关于近代社会主义或马克思学说等知识的过程中、以辛亥革命至五四运动期间为中心、对湖南占有怎样的地位进行探讨。

自辛亥革命至五四运动期间、对湖南传播近代社会主义的过程、可以俄国十月革命为界、分为二个阶段、并依其特性、可归纳如次：十月革命以前时期、系湖南少数资产阶级及小资产阶级知识分子们、在西方资产阶级民主主义学说被大力宣传情势中、一些片断的翻译、介绍包括马克思主义的各式社会主义思想的时期；十月革命胜利以后、特别

是五四运动革命时期、系马克思主义被湖南先进的知识分子所接受、并开始与劳工群众运动相结合的阶段。

中国共产党和湖南支部成立后、马克思主义透过湖南党组织、运用各种方法、让其与中国国情和革命的形势相结合、进而被更大规模的传播、以培育共产主义者的新生第一代、创造湖南劳工群众运动的高潮期、奠定了湖南群众革命斗争的基础；这是我个人所特别想要强调的。

Young Children's Interests as Shown by Their Questions

YOSHIOKA, Tsuyoshi, TAKAHASHI, Tsukasa & KITAGAWA, Osamu

Learning starts through "asking". There is no true learning without any questions and curiosity. Nowadays, the questions asked by the young are decreasing. It may be caused by the teaching method which mainly give knowledges and the way of life with its use of the computer. As a result, the young are losing their spontaneity and autonomy. The situation is very serious in education. How is the actual state of the questions by the young children in the important stage?

The history of education tells us that many educationists since the ancient Greek thought much of "asking" and "dialogue" in the teaching process. For example, there are Socrates, Plato, Comenius, Pestalozzi, Owen, Dewey and the Japanese Souzou Kurahashi. The Christian Catechism and the Montessori Materials are also examples. There are some researches about the questions by the young children. Among them Sadao Murayama's in 1964, Tatsuya Matsubara's two researchs in 1974 and 1979, and Tsuyoshi Yoshioka's in 1989 are useful for a comparative study.

We made two types of questionnaire in 1992; the one was to ask the kindergarten teachers and nursery nurses about the questions by the children in the settlements during 8 months since April, and the other was to ask the parents about their child's questions at home during 3 days in November. The former was a check-list composed of 442 key-words supposed in advance, and the letter was a sheet for parents to write on about the contents of questions. We got many questions by 3727 children through 308 teachers and nurses, and by 1670 children through their parents, which we could classify into

the groups of 7 interrogations and “yes or no”. We investigated the kinds, numbers and tendency of the questions, and the differences among 6 phases (nature, humanbeing, culture, society etc.), ages, and the two sexes.

The Local Community “*Jichikai*” and it’s Folk Religion in the Suburbs of Towns and Cities: A Case Study of “*Jichikai*” in Nagaokakyo City

MURAKAMI, Tadayoshi

In this paper, I will discuss the reformation of traditional local communities (*mura*) by the rapid population growth, result from the housing development from 1960’s to 70’s in Nagaokakyo city of Kyoto. Japanese local communities, generally called “*jichikai*”, are the unit of its folk religion, cooperative relationship in every aspect of everyday life, and management of the community.

The implication of the word “folk religion” here is the syncretism of Shinto and Buddhism formed by each local community, which we usually call “*sonrakusaishi*”. Organization and rite of the traditional folk religion in Nagaokakyo city is named by “*za*”, and all the household in the community take turns at taking role as a priest every year. However, after the influx of new residents, an association more fitted to new community called “*housankai*” was organized. “*Housankai*” supports their shrine economically, that is centre of the “*sonrakusaishi*”, and religious rite is held especially by women and children.

“*Housankai*” have become rites to promote inhabitants’ friendship, while “*za*” is solemn rite observed by the heads of family of the traditional local community. As a result, a double folk religion is found in one community. “*Za*” and its community management had not been separated, however, “*za*” tends to not work functionally as the means of management of the community. “*Housankai*” have become a part of the “*jichikai*” activities which is new form of community management system.